3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

India. Infants are fed by their mothers for a couple of months, after which all kinds of food, however indigestible, are administered, in order to "strengthen the stomach" and make the child "as tough as a mill-stone" (*tigarman-mizāj*). In this the Turkis merely copy their masters, for, according to D., a Chinese mother will stuff her baby at a party with anything she eats herself, and I myself have seen an official administer neat brandy to his three-months-old infant. Among the middle and lower classes daughters are more desired than sons, because there is always the chance of a girl bringing a wealthy husband into the family, whereas a boy does nothing for his parents after the age of fifteen or sixteen, when he marries and sets up house for himself. Seven days after birth the christening ceremony is held; the Imam and Mu'azzin of the mosque are invited, together with the *Uttuz-oghle* (lit. "thirty sons"), an assembly of neighbours which corresponds roughly to the Indian *panchayat*; the priests give the child its name and recite certain verses of the Qur'an in return for small fees. Schooling at the *maktab* or mosque-school begins at four or five and continues until about seven if the parents are poor, nine if they belong to the middle class, and twelve or thirteen if they are rich. Besides the *maktabs* there are *madrasas* or colleges, which are very sparsely attended, only about 5 per cent. of the boys being sent to them at the age of fourteen or fifteen. Until fifteen or twenty years ago writing was scarcely taught at all; messages were entrusted verbally to a professional *hafiz* or "rememberer," who acted as postman and could be relied upon not to forget or mix up his "letters," however many he carried at a time from one town to another. Even now scarcely one *maktab* in ten teaches writing. Ordinary children merely learnt by heart certain chapters of the Qur'an, together with the rules of prayer and fasting. The older boys are taught at certain schools a little Persian literature (this is confined to the "Gulistan," the "Bostan" and the "Bedil") and read a few Turki books, such as "Sufi Allahyar" and "Nawai." The fees are not excessive. For the first six months of schooling an entrance fee of two tengas (4*d.*) is paid, after which a fee of one *dachin* ($1\frac{1}{2}$th of 1*d.*), called the "Panjshambalik," is paid to the *akhun* or schoolmaster every Thursday (*Panjshamba*). Then when the Qur'an is begun a further six tengas initial payment is made and the Panjshambalik rises to three *dachins*. At each of the two *'Ids*, i.e. at the end of the

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/Chinese, Chinese Moslems and Sedentary Tibetans/

apparent trade of innkeeping was simply a cover for another and more lucrative business." (p. 73).

Like the Chinese, the sinicized Moslems are very much concerned with the problem of offspring. To them continuity of life is bound up with that prolongation of existence which a son secures, one who carries on the life which he owes to his parents. This is a completely Chinese concept. The Chinese-speaking Moslems cannot understand and would certainly not accept the Christian faith that life after death is God's gift, that one does not depend upon a son and his worship, and that immortality means the soul or spirit living eternally in Heaven. Miss Cable records in her book: "We talked often of these things, but it was hard for them to understand what I told them, and they would turn it off with one excuse or another. 'She is different from us', they said, 'her life is given up to God's work and her merit will secure her an entrance to Paradise'. Some envied, some pitied, some just stared and made no effort to understand, others summed it up in these words: 'Eastern ways are for the East, Western ways are for the West.'" (p. 75).

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The Chinese-speaking Moslems in the Northwest, in spite of their having taken up a considerable amount of the Chinese way of life, are deeply conscious of racial and religious inadaptability to Chinese rules. Most of them are always rebellious. They alwasy think that they are oppressed or unfairly treated by the Chinese authorities. For this reason, Moslem revolts occur in the Northwest frequently. For example, the immediate cause of the the 1930 revolt was, according to Miss Cable's account, the suspicion of the Moslems that the Chinese Government was to change their age-old social and political system and that the Chinese population in the area goat many advantages at the expense of the Moslems. Up to 1930 the Moslems in the Hami district of Sinkiang were always governed by a ruler of their own race, religion and speech. The last one of their rulers was Khan Maksud Shah. This ruler died during the year 1930. The Chinese Sinkiang Government took this opportunity to end the Moslem system and the succession of the Khan was not allowed to continue. Maksud's son, Nazir, heir to the throne was summoned to report at Urumchi, then capital of the Sinkiang Provincial Government, and Yolbars, the Tiger Prince, was ordered to appear with him. This was bad news for the Moslem inhabitants. Later, a word came from the capital that the young prince had been made a prisoner in his own lodging, and that there were to be many changes in the standing of the Turki people. When Yolbars returned to Hami he left Nazir in Urumchi, and arrived in company with a band of Chinese officials who at once sat down to business and drew up a list of changes which were to be introduced in the administration of the Moslem community. The old administration